7:Hernández de Alba E-5, 4 (no date) 1946 SC15 Paez SC15
Moguex

The *Pdez* family is completely under the authority of the father, whose wife and children obey him implicitly and may be punished by him. Nonetheless, the father must obtain his wife's permission to sell or exchange goods she produced, such as bags for coca, sashes, etc. Precise etiquette is maintained between fathers and godfathers (compadres). Whenever a man meets his father or his godfather, he must kneel to receive his blessing. The fathers and godfathers must embrace whenever they meet. In one case a young man was the godfather of his father's new son by another wife, so that in meeting his father the young man had to kneel bareheaded, and then stand with his hat on and embrace his father as a godparent. The father did not call him "son" but "compadre."

LIFE CYCLE

Childbirth.—A very old custom among these peoples is that at childbirth the mother should retire to a special house or go to the mountains. If she was delivered in the home, she and the baby were bathed, and then the family left the hut and built a new one elsewhere.

Today both the *Moguex* and *Pdez* have a special hut for childbirth. The day after the child is born, the mother is placed in a hole up to her head and bathed with an infusion of leaves of "moquita," after which she washes the clothes and objects worn during delivery. She then returns to work and lives again at home. In the special hut, a *Pdez* woman is assisted in childbirth by another woman, or, as a last resort, by her husband, who must bathe immediately afterward. Two days later, the mother circumcises her son or destroys the virginity of her daughter. Four or five days after the birth and after the first bath, the father takes the child to the sacristan of the community for baptism with water, and then returns it to the mother. The afterbirth must be buried or burned at the place of the birth. About 15 days later, the mother takes a bath and washes her child and her clothes and objects, and returns home. Later, the child is baptized with oil in the church by the priest with the godparents present. This is an occasion for general dancing and drunkenness.

Puberty.—At puberty a girl was formerly taken by her parents to a hill, placed in a hole, and bathed. Each Indian then took her a gift. Pittier de Fábrega (1907) notes that at a later period a girl's puberty was celebrated with the "Itsa-kó" dance, the girl, bathed with chicha, remaining in the hole. Today, a woman must retire during her menstrual periods to a special hut, where other women bring her food and build a fire to warm her. Afterward, she bathes, washes her clothes and objects, and then returns home.

Men, until recently, underwent a sort of initiation, in which they were taken to the shores of the sacred lagoon of Juan Tama or to the